

The Bloomfield Record.

The best part of our knowledge is that which teaches us where knowledge leaves off and ignorance begins.

S. MORRIS HULIN, Proprietor. Established 1873.

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The Bloomfield Record.

OFFICE 29 BROAD ST.

ISSUED EVERY SATURDAY MORNING.

Local Communications, Advertisements, etc., respectfully solicited. A free exchange of local information. It aims to give all the news of local importance, and to discuss all subjects fairly and impartially, giving its readers a full freedom of opinion as to all matters of local interest. It is not a party paper, and it is not a personal attack on institutions, and it is not a vehicle for the expression of private opinions. It is a local paper conducted upon these principles and is asked to become a subscriber.

S. MORRIS HULIN, Publisher and Proprietor.

BLOOMFIELD

BULLETIN OF

LOCAL INFORMATION.

TOWNSHIP GOVERNMENT.

TOWNSHIP COMMITTEE.

JAMES C. Beach, Chairman.

JOHN C. Beach, Member from 1st Ward.

JOHN C. Beach, Member from 2nd Ward.

JOHN C. Beach, Member from 3rd Ward.

JOHN C. Beach, Member from 4th Ward.

JOHN C. Beach, Member from 5th Ward.

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JOHN C. Beach, Member from 67th Ward.

A SERMON TO FREE MASONRY.

Bloomfield Lodge No. 40, F. & A. M.,

Observed St. John the Baptist Day.

Sermon by Rev. E. A. White.

Bloomfield Lodge, No. 40, F. & A. M.,

celebrated St. John the Baptist Day by at-

tending divine services last Sunday evening

at Christ Episcopal Church. About

fifty masons attended the service. The

Rev. E. A. White, preached an

eloquent sermon, and the service arranged

for the occasion was an impressive one.

Below we give the sermon in full.

BROTHERS OF BLOOMFIELD LODGE OF

FREE AND ACCEPTED MASONRY:

I thank you for your attendance here

this evening, and the opportunity you

thus afford me of speaking to you as a

mason to his fellow masons; and I know

of no more fruitful words on which to

address you than the words of the prophet

Elijah to his own people as written in

the 38th chapter of the first book of

Kings, the 21st verse.

"How long have ye between two opinions

if the Lord be God? follow Him;

but if Baal, then follow him."

Often where a clergyman addresses

a body of men—he realizes that there

may be more to whom he is speaking

than he realizes. He knows that he is

not only speaking to the men before him,

but to the men who are behind him; and

I am happy to-night in knowing that I

am addressing a body of men, everyone

of whom is a believer in God; for no one

can cross the threshold of masonry, who

does not first solemnly promise that he

believes in God as his Maker, Ruler and

Guide, and that in Him puts his trust.

Masonry is in truth a religious order,

ever seeking to inculcate in the minds

of its members, the commandments and

truths of God. Though every Bible was

destroyed, yet could masonry reproduce

from its secret archives every essential

truth and doctrine of Holy Scripture.

But though we are all of us believers

in God, yet we are not, too often, like the

man to whom his son referred to when,

upon being asked in Sunday School if

he was a Christian, he replied, "Yes,

he's a Christian, but he isn't practicing

at it much just now." We are believers

in God—but are we practicing, are we

living in accordance with that belief?

When the prophet asked the Jewish

nation the question of the text, they were

indeed nominally believers in God, but

they were not living in accordance with

that belief.

The scene of the text is perhaps one

of the most striking in history. We see

a whole nation gone astray, blinded by

sensuality, and that a nation whose

special mission on earth was to keep

alive the true faith in the one spiritual and

invisible Jehovah. For centuries amid

an almost universal idolatry, they kept

the light of a pure religion burning, but

ever and anon there came times in Jew-

ish history when the dark mist of apes-

taey swept over their land, and the

fire upon their sacred altars, and fill-

ing their temples with a desolating gloom.

Such a time seems now to have come.

Though still professed believers in God,

they were practising the sensual worship

of Baal. One man only, and he a hunted

fugitive, remained true to his God. He

knew that God was his God, and he

was an idolist, with eyes that cannot see,

and a mouth of carved dumbness.

places of amusements are but sewers

of iniquity. The present age is indeed an

age of great cities cursed with impurity,

an age when in literature, in art, in every

department of life impurity is continually

flourishing before the public gaze.

Brothers—as you look at these Baal

worshippers of to-day, at the vast tide

of impurity that is sweeping over our land

as it swept over Israel, does not the stern

voice of the prophet sound in the ears of

you men who are masons, sworn together

to overthrow this Baal—"How long have

ye between two opinions?"

To the prophet's question at first "the

people answered him not a word." Like

them we give back no answering word to

the voices that come to us from Carmel.

Like them we, too, seem to be bowing

down before the golden image and giv-

ing ourselves up to its sensual worship.

Brothers, what is the remedy? Be like

Elijah. Be true to your convictions, true

to the principles of your order, true to

your God. Be true masons like the

great master mason, one of the patron

saints of masonry, in honor of whose

nativity we are gathered here to-night—

St. John the Baptist, who boldly rebuked

the vice and Baal worship of his day.

Like him be men and not reeds shaken

by every shifting wind of human opinion

and custom that blows. He presents the

true type of masonic courage we need to-

day—a man who not only believed in

God but one who worked for God; one

who was a mason not in name only but

in every word and deed. A mason who

was willing to be slain by the priests of

Baal rather than purchase life by apos-

tasy to God.

Brothers, the only way form assonry

to regain that power in the world which

masonry ought to have, and that it can

have, is to regain sincerity; sincerity in

what masonry teaches, sincerity in car-

rying out those teachings. We want a

more courageous type of masonry. We

want not masonic sentimentalism, but

masonic men. We want men who will

bring into our present day conflict with

the hosts of Baal—that old spirit of he-

lief in God, love for righteousness and

hatred for evil that Elijah had. Men

who will bring into literature that teach-

ing of love to God, and love for our

fellow-men, which shall heal the waters

of our troubled thought such as St. John

the Evangelist brought. Men who will

apply to their everyday business life the

law of the Ten Commandments. Men

who will bring into the church the fear-

less courage and divine aggressiveness

of St. John the Baptist, let the reign of

compromise, with its indecision, its hal-

ting between two opinions, end for you

now and forever, and to that voice which

comes to you from Carmel—"How long

have ye between two opinions?" let us re-

ply as true masons, true to the principles

and teachings of our order, "The Lord,

He is the God; in Him put our trust,

and Him will we serve."

TOWNSHIP COMMITTEE.

They Meet to Establish Grades, etc.

Fourth of July Salutes.

There was a special meeting of the

Township Committee on Monday after-

noon. The meeting was called for the

purpose of considering plans for drain-

ing the streets between the Greenwood Lake

Railroad and Montgomery Street, Broad

Street and the Canal.

Town Engineer Olmsted submitted two

plans, one of which was to extend Mon-

roe Place to the Canal and to divide the

surface water between Liberty Street and

Source Place. The other plan was to cut

down Liberty Street at Spruce Street

2½ feet, and at East Park Street 18 in-

ches. This he considered could be done without

damage to property on the west end of

the street and was proposed by him as the

most feasible plan. It was estimated that

the excavations would amount to

about 2500 yards of earth.

In presenting the report of the en-

gineer, Mr. Oakes, chairman of the Road

Committee, said that they were not pre-

pared to recommend either of the plans.

Dr. Ballantine, Dr. C. H. Bailey, Harry

L. Osborne and other property owners

were present and entered into the dis-

cussion of the proposed plans.

Dr. Ballantine evidently had given the

matter considerable attention. He was

prepared with facts and figures and was

in favor of cutting down Liberty Street.

The only objection raised by property

owners was that many valuable trees

would be destroyed. Dr. Bailey thought

the trees could be saved if the curb line

was put where it belonged and the earth

undisturbed about the trees. It was

thought that leaving the trees out of

consideration it would be a great benefit

to property.

Mr. Stout said he should consider it

if he owned property on that street.

Mr. Oakes recommended that Liberty

Street be cut 18 inches at Spruce Street

and 12 inches at East Park Street, pro-

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